

THE DEFENDER

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GERALD B. WINROD ★ EDITOR

The Rock In A Weary Land

Dr. Sam Swain . . . Akron, Ohio

ISAIAH 32:2: "And a man shall be a hiding place from the wind, a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

No doubt, deep in the heart of the writer of this text burned the cherished promise, "The seed of the woman shall bruise" the head of the serpent. In high hope and faith he exclaimed: "Unto us a child is born, unto us a son is given . . . His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

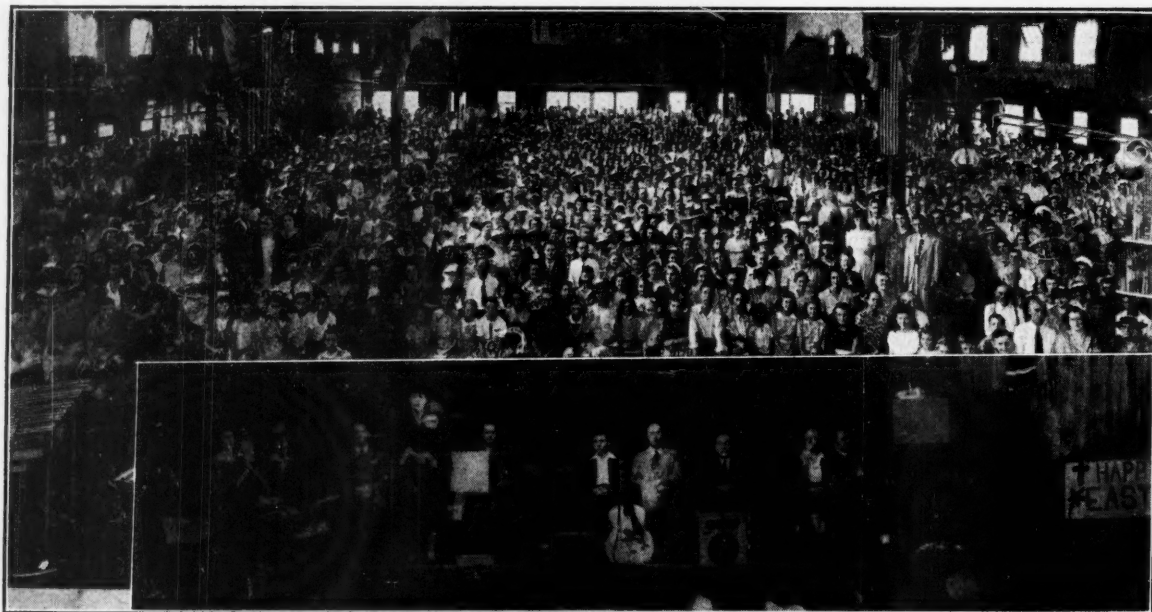
Now once more the seer lifts the prophetic telescope to his eyes, looks down the centuries, past the Babe of

Bethlehem's manger, glances at the footprints on the shores of Galilee, peers across the peak of Cavalry, views an empty tomb, encompasses two thousand years of Christian faith, one thousand years of Millennial glory, and cries out, "A MAN SHALL BE A HIDING PLACE FROM THE WIND, A COVERT FROM THE TEMPEST; AS RIVERS OF WATER IN A DRY PLACE, AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND."

It seems to me there never has been a time in human history when the comfort contained in our text was so much needed as today. For truly humanity is caught in the vortex of a mighty storm.

The tempest rages, the billows roll, many are the ships of life that are being destroyed — either because of failure to appropriate the safety promised in our text, or for lack of knowledge of the Man, Christ Jesus. "THANK GOD, THERE ARE PEOPLE WHO KNOW THIS WONDERFUL HIDING PLACE IN THE PRESENT PERIOD. There are those who hear His voice saying: "Come and hide thyself for a little moment, until the indignation be over past." Tens of thousands down through the centuries have come to know this Man as a HIDING PLACE from the wind, a covert from the tempest. The winds of adversity, the tempests of temptation, sweep

—Turn To Page 10.



Dr. Sam Swain, Director of the National Spiritual Defense Crusade, says: "Victory Service Center, located in the giant Dixie Tabernacle, at Nashville, Tennessee, has the benefit of an almost constant Evangelistic Campaign. Every Sunday afternoon there is a 'Singspiration,' for soldiers and the general public. Attendance at these services is always large. On Easter Sunday the canteen served home-made cookies, coffee and other delicacies. Hundreds of brightly colored eggs were also served, giving a special home touch to the occasion."

The above photograph portrays the audience assembled for the Easter service this year. The inset at the bottom shows the leaders on the platform, behind the pulpit. They are . . . Tracy Bowles, pianist and Gospel singer; Mrs. W. C. Brown, violinist and composer; Rev. W. S. Marshall, Pastor Cumberland Presbyterian Church at Nashville; Mr. Elmer Duke, song Director; Jimmy Swain, student at Toccoa Bible Institute; Chaplain W. E. Glenn, of Camp Campbell; Rev. J. C. Bishop, visiting Evangelist; Margaret Snyder and Mrs. W. C. Bishop; Mrs. Lola McHone, mother of Mrs. Sam Swain; Mrs. Sam (Georgia) Swain behind the microphone.

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Elijah Anoints Elisha

By Mrs. Frances S. Winrod

IN ELIJAH there was dignity, strength, calmness and decision as he walked in fellowship with God.

Elijah was triumphant as he stood by his blazing altar. He had prayed a simple prayer of faith. The answer was fire from heaven.

Another day he stood on a lonely mountain in expectant prayer. He prayed for rain as earnestly as he had previously prayed for it to be withheld. God promised the rain but the fulfillment of that promise was not given until He was glorified.

At another time Elijah was only a slave, splashing through the mud of the highway before the chariot of Ahab.

The Christian is in most danger of a fall immediately after a great triumph. This fact appears in the lives of Abraham, Samson, Moses, David, and many others. Christian people should be especially watchful and prayerful immediately after a revival.

Elijah could boldly face the 450 prophets of Baal, but he fled for his life the next day from one woman. Faith entirely failed at a threat from Jezebel. This resulted because Law was the energy of his testimony, and not Grace.

Elijah's faith, like that of Moses at Meribah, was not based upon the grace which super-abounds where sin abounds. Hence the one great prophet was forbidden entrance to the land, and the other dismissed from it. Both, however, subsequently appear together in the land, on the Mount of Transfiguration with the promised Messiah, who is the God of all Grace.

The prophet fled to the wilderness. He who lacks divine strength has no power against evil, and is compelled to take refuge in isolation.

Elijah's heart was true to God, but not being instructed by grace, he could not stand against Satan's power. Even so mighty a prophet as Elijah was temporarily blinded by self. Rebellious, he threw himself down to sleep in the desert. In himself a picture of the nation he testified against, how touching was the tender pity that twice refreshed him, saying with such exquisite love, "Eat, for the journey is too great for thee."

The Angel of Jehovah Himself twice aroused Elijah to eat the provided food. Yet, still untaught, he reached Horeb, to meet the solemn question: "What doest thou here, Elijah?"

Elijah was angry because the people would not listen to him and turn unto Jehovah. Christian people must watch and pray against religious irritability. It is often felt by a Christian worker when his efforts to induce people to attend Gospel services are repulsed.

The prophet, crouching with embittered heart in a cavern, pictured the nation. The "flesh" in him was just as hateful as the "flesh" in them. He was invited to come forth. A tempest rent the mountains, an earthquake the rocks,

and a fire followed. But Jehovah was not in these. Elijah could neither be burnt out nor forced out.

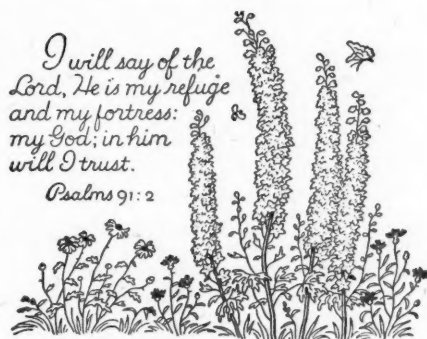
Then came the sudden objective stillness: he wrapped his face in his mantle, and came out and stood in the entrance of the cave. The lesson learned by Elijah was that tempests, earthquakes and fires cannot accomplish what the gentle voice of love can do.

Elijah was true to the Law and consequently honored, but he failed to understand the love and grace that fill the heart of God for guilty men. He was gently rebuked by being told of the seven thousand who had not bowed their knee to Baal. Had he been leaning more upon God, and less upon self, he would have known at least some of these seven thousand.

He finally left Horeb and found one of the seven thousand, Elisha. Elijah "passed over" unto him, that is, he crossed the Jordan, and cast his mantle upon Elisha as he was ploughing. At that time and since, casting the mantle upon the shoulders of another person expresses his appointment as a successor. The gentle spirit led accepted the office, only begging permission to kiss his father and mother. This acceptance was a beautiful instance of courage and love, a courage that boldly faced almost certain death, and a love that thought upon his parents.

Not far off there was a large Divinity School in which a body of students was being prepared for the prophetic office. Elijah did not choose to cast his mantle upon any of these, but guided by the Holy Spirit, cast it upon a ploughboy. How different are God's thoughts from man's! He

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chooses an Amos, a Paul, or a Moody, and through them rebukes and refreshes the official ministry.

Elijah's purpose was right. His spirit was confused. "They seek my life to destroy it" contrasts with the Apostle Paul's "I count not my life to be dear unto myself." Acts 20:24.

Elijah led Elisha to Gilgal (Calvary), II Kings 2:1, for only there can the life of testimony and power begin, and only there can it be nourished.

John the Baptist came neither eating nor drinking, and there were those who said, "he hath a devil." The Son of

man came eating and drinking, and they said, "Behold, a gluttonous man and a winebibber!" Such was Israel's response to Elijah and Elisha who were types of John the Baptist and Christ. Elijah—"Jehovah is God"—figures Law. Elisha—"God is Salvation"—represents Grace. The one prophet sought to drive Israel to God, the other to win her to Him. Elijah's anger made him an impossible channel of the true thoughts of God.

God, however, honored the faithfulness of His loved servant by rapturing him with glory into the heavens without death. He was carried up in a chariot by a whirlwind, and attending him in his triumphant ascent were the chariots of God—chariots of fire and horses of fire.

In the absence of our Editor, Dr. Winrod, who is in Washington this month, Mrs. Winrod is acting as Editor pro tem.

"The chariots of God are twenty thousand, even thousands of thousands, Jehovah is among them." Psalms 48:17. It is permissible therefore to believe that the Lord accompanied these chariots, and personally escorted Elijah into heaven.

Elisha had been ten years with his master—a testing time—then the last test came. He was bidden to tarry at Gilgal, or at Bethel, or at Jericho, but he refused. He would not separate from Elijah until God parted them. Herein was fidelity and love; and such was the instrument that God wanted for His work.

Together Elijah and Elisha retraced the triumphant path of Joshua and the hosts of Israel. It befitted Elijah's last day of service to visit these scenes of former glory but present shame. The journey was also full of teaching for Elisha. Gilgal spoke to him of Cavalry, the source of victory; Bethel recalled the faithfulness of God; Jericho the scene of his might over all the power of the enemy. What memories gathered round these places! But he wanted present realities, so he clung to Elijah.

Prior to the rapture of the mighty prophet, the sons of the prophets officiously intruded their needless knowledge; and after the rapture they vexed the anguished heart of Elisha with persistent suggestions to search for the body of his beloved master. They could neither enter into the sorrow of the heart of Elisha, nor understand the thoughts of the Spirit of God.

As the disciple and master passed dryshod through the parted waters of Jordan, Elijah asked, "What shall I do for thee before I be taken away from thee?" Elisha asked for a double portion of the Spirit, and Elijah replied, "Thou hast asked a hard thing." Not a difficult thing, but, "thou hast made a great claim." It expresses the greatness of the appetite of the heart of Elisha for spiritual power.

Elisha begged for a double portion and

IT'S HAPPENING HERE

In a village of Bavaria when Nazism was rising to its totalitarian power the headmaster of a school and the owner of a little bakery and a manufacturer called on their parish minister saying "the church ought to protest against the rising tides of pagan statism before it is too late."

Perhaps the minister didn't understand the implications in selling freedom for promised security. He may not have known what a reign of terror would follow substitution of the rule of men for the rule of law. Other parish duties may have seemed to him more urgent and even more Christian. Perhaps he had planned to preach on foreign missions or to discuss some theological question the next Sunday, anyway he didn't sound the alarm.

Those laymen were right. That minister was wrong. When people lose the democratic process—when the state becomes master instead of servant—Christian ideals and values are destroyed. America has been moving in that direction. That trend started long before the present war and, unless courageous voices are raised in protest, it will continue long after the war—until the total level is reached here and

the total man, body, mind and soul is under the domination of the state.

More important than any other issue within our nation is the protection of basic freedoms and spiritual ideals through stopping the rising tides of pagan statism—the concentration of power in the executive branch of our government through bureaus, decrees, violation of states rights and abrogation of constitutional government.

Spiritual Mobilization, Inc., is an organization for encouraging clergy to be counted in the anti-statism duty. It believes this to be their solemn duty. It believes no minister is too busy to give thought and effort to this cause. It has volunteer representatives among the clergy of all denominations from coast to coast. In 1942 its organization signed two million persons to its basic freedoms pledge. It seeks other allies and friends. It desires to put all interested ministers on its mailing list for pamphlets and bulletins—without any cost or obligation. Interested?

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received it. His master wrought eight miracles and he wrought sixteen.

Elijah instructed Elisha to keep watching as he made his departure from the earth into the heavens. The Scripture concerning this marvelous event reads: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, my father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more." II Kings 2:11-12.

Elisha took up the mantle that fell from Elijah and as he smote the waters of Jordan, they parted and Elisha crossed over.

The challenge, "Where is Jehovah the God of Elijah?" voiced the unbelief and desolation of the hearts of the sons of the prophets who were watching him. And the answer and demonstration, "He is even here," taught them that if Elijah had left them God remained. And these men were not slow to learn the lesson, for they said one to another, "the spirit of Elijah doth rest on Elisha."

Elisha in power entered a "city where there was no water and the ground was barren. He cast salt from a new cruse into the barren springs and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha." II Kings 21-22.

The new cruse is a beautiful symbol of the sinless body of the Lord Jesus. The salt in it is a type of the incorruptible word of God that its plentitude dwells in Him.

When the healing power of God entered the bitter source of Jericho's barrenness, life, beauty and fruitage was the result. This is a striking picture of the moral effect in the life of a man when the Incarnate Word of God possesses his heart.

If acceptance of grace hastens to blessing, the rejection of that grace entails judgment and death. Forty-two "young men" (not children), derided the prophet Elijah's testimony and bade him ascend up to heaven, as he said Elijah did, and they perished.

A double spirit rested upon Elisha—

Grace and Truth. Truth only, energized Elijah; but grace and truth, Elisha. The one is seen in the healing of the water; the other, in the death of the mockers.

The rapture of Enoch, of Elijah, of the saints, (Matt. 27:52) and of the Lord, were all secret. It is therefore reasonable to believe that the rapture of First Thessalonians 4:16, may also be secret.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."



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The Second Coming Of Christ

Dr. H. Meredith Tipsword . . . Casey, Illinois

IN the course of sacred events, the return of Christ is to be at the end of the present dispensation, following the rapture of the true Church, prior to the establishment of the Millennial age.

The exact date is known only to the Father, though revealed "signs of the times" are scheduled to indicate the near approach of the event. The futurist, pre-millennial coming cannot be discussed in detail here, but will be inferred by Scriptural suggestions presented.

Two significant lines open before us: (1) The Second Coming is yet to become a literal, historic fact and (2) It is a practical doctrine now.

Three illuminating words, employed in the Greek New Testament, as signs of the divine plan, which it will bring to view are "Parousia," "Apokalupsis" and "Epiphaneia."

"Parousia" is a derivative word, from the prefix para, beside; and the root einai, to be. Therefore, the root meaning is to be present, or beside. (I Cor. 15:23.)

"Apokalupsis" is a derivative word, originating with the prefix apo, from; and the root kapuptein, to cover or veil. Therefore, the root meaning is to remove

the veil from, or uncover. (I Peter 1:7, 13; 4:3.)

"Epiphaneia" is derived from the prefix epi, forth; and the root phainein, to show. Therefore the root meaning is to show forth, appearing, brightness. It is often employed in reference both to the first and second comings. (II Tim. 1:10; 4:1, 8.)

I. A LITERAL FACT

The words here described point to a literal fact. The term fact, is from the Latin factum, meaning a thing done, a deed or circumstance. A fact is literal when it becomes an object of sense-perception, rather than a mental, psychical or spiritual concept.

Why do some Christian workers ignore the prophetic fact, of the Second Coming of Christ, or say so little about it? I don't know. It certainly has a large place in the plan of human redemption.

Perhaps there are those who shy away from it because some overly zealous people have brought the doctrine into disrepute by attempting to fix dates, etc. There is no fact or process in God's plan of salvation, represented as of minor im-

portance by the Word; but some are given larger place than others. It is a mistake to minimize the fact of our Lord's return. It has been estimated that fully half of the Bible is prophecy, including seventeen books of major and minor prophets, and Revelation.

Besides, every division of the book: Law, History, Poetry, Gospel and Epistles give more or less space to the Second Coming of Christ.

Enoch, the seventh from Adam, foresaw this event, and said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment." Jude 14, 15.

Moses pointed to the same event, saying: "He cometh with ten thousands of his saints: from his right hand went a fiery law for them." (Deut. 33:2.)

Typically, the book of Ruth is a fore-view of the Church, the Gentile bride of Christ and the final rewards for service at the Second advent.

Second Samuel pictures the beginning and completion of the restoration of divine order under the government of God. David was enthroned king by divine appointment, and the Davidic covenant became the basis of kingdom truth, to be consummated at the revelation of Christ.

Job expressed sublime faith in the Second Coming of Christ, "For I know that my redeemer liveth and that he shall stand at the latter day upon the earth." (Job 19:25.)

The second Psalm pictures Christ as Jehovah's Son, the rejected and crucified King, yet to reign over the earth. The twenty-fourth Psalm presents Christ, the King of Glory, as eventual Ruler.



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The prophets give a clear vision both of the first coming of Christ and the consummation of all things at His return. Jesus on the way to Emmaus said to the two disciples: "O fools and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) At least twenty definite facts, foretold by the prophets in reference to His first coming had then become history; but the disciples were slow to accept and understand.

While in the flesh on earth, Christ Jesus taught definitely and unmistakably the fact of His Second Coming. He compared the event to the days of Noah, preceding the flood . . . and of Lot, ending in the destruction of wicked cities by fire—to illustrate the condition of the world at His return.

He also compared it to the sudden flashing of lightning; and made it the subject of some of His parables, especially those of the Virgins and Talents.

The same theme is noted in His discourse on the separation of the sheep and the goats; and He connected it with the Lord's Supper which He instituted, looking backward to the atonement and forward to His return, saying that He would share it no more with the disciples until the coming of the kingdom; and that they should observe it as a memorial till He comes.

Paul emphasized the fact in most of his epistles, as a warning and encouragement. In one he makes this striking statement: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha"—or "let him be accursed, our Lord cometh." This pictures His coming as the final test of faith. (I Cor. 16:22.)

Peter earnestly discussed the return of the Lord, both in his sermons after Pentecost and in his epistles. The Second Coming is the theme of the closing chapter of his second epistle. In this passage he warns that during the last days scoffers would come asking, "Where is the promise of His coming?" He says, because of their willing ignorance, they will argue that since creation, all things have continued the same, as evidence against the idea that such a miracle could occur.

Angels, who desire to look into things pertaining to man's salvation (I Peter 1:12-13), appeared in visible apparel on the Mount of Ascension to cheer those

present, reminding them of the glorious future at His revelation.

The Church has given recognition of her faith in this prophetic fact, in most confessions of faith and stated creeds, from the Apostolic Creed to the latest denominational pronouncement.

The disciples inquired of Jesus, "What shall be the sign of thy coming, and of the end of the world (age)?" The answer comprised most of chapter twenty-four of the Gospel according to Saint Matthew.

He mentioned seven signs in all—four general of His coming, and three referring specifically to the end of the age. The final sign, He said will be "the Son of man coming in the clouds of heaven with power and great glory."

This answer of Jesus is an epitome of the closing book of the Bible. The seven signs correspond to the seven seals of the third division of the book of Revelation. The seventh seal, like the seventh sign, is the coming of Christ and the end of the age. Christ being Author of both, of course, the passages could not disagree.

The book of Revelation closes with the words of Jesus, "Yea: I come quickly, Amen." And the Church responds: "Even so, come Lord Jesus."

Some say: "O yes, I believe in the Second Coming of the Lord, but think of it as meaning a spiritual presence"—His coming to the individual at death. Is there any Scripture to encourage that

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... From Page 7 ...

notion? There are many passages which make it untenable.

We know the first was literal . . . and the second is likewise pictured as a visible, personal, literal fact. But the return of Christ is shown to be yet future, which robs the false notion of the idea that it has been, and is being, fulfilled as people pass out of this life.

The angel said at His ascension: "This same Jesus who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven." (Acts 1:11). They were alive; they saw with eyes of sense-perception; and He went away in His visible body. What more could one ask?

II. A PRACTICAL DOCTRINE

A doctrine is a Gospel truth taught in the Scriptures. A doctrine becomes practical when it may be turned to use. The two ideas bear a relation to each other

similar to theory and practice, in the science and art of teaching.

But there is an important distinction between Bible doctrine and theory, the same as between truth and speculation. Experiments may prove a theory to be in error, but not so with Bible doctrine.

Paul declared: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

He says all Scripture is doctrine, and that all doctrine is practical, profitable or useful. He elaborates, telling how it is practical or why it is useful.

Doctrine is practical or useful for discipline in right living . . . for correcting errors in making a life . . . and for instruction in righteousness. But, as if Paul foresaw the adverse criticism that practice is better than doctrine, he con-

cluded by saying that doctrine is essential to all right practice: "That the man of God may be perfect, thoroughly furnished unto all good works."

This should suffice, but many Church workers still insist that it does not make so much difference what one believes, as what he does . . . and that these predicted events are not practical, and need not be emphasized—even if true.

What does the Lord Himself think about the practicality of declaring this coming event, as shown by the way He employed it in His teaching? Of the many instances, one will suffice. At a very critical time in the experience of His disciples, He employed it in the upper room, as a practical doctrine, to comfort their troubled hearts and assure them that He would finish the work begun. "Let not your heart be troubled . . . In my Father's house are many mansions . . . I go to prepare a place for you . . . I will come again and receive you unto myself." (John 14:1-3.)

The Book Of Books

A CHRISTIAN writer says: "An acorn is a wonderful thing—it is a pocket edition of a forest. You may count how many acorns there are on an oak tree, but you can't count how many oak trees are in an acorn. Space is a wonderful thing—it is the tabloid of infinity; Time is a wonderful thing—it is a tabloid of eternity. The Bible is a wonderful thing—it is a pocket edition of the highest life of everything and of the thought of God."

What is the Bible? It is not merely a

book, but a vast library that slowly grew through 1600 years of history, its writers drawn from diverse sources—kings, herdsmen, prophets, fishermen, priests, physicians, etc.

Many today think that there is a conflict between the Bible and science; not so—true science always agrees with the truth, sometimes science is a little slow in catching up with the truth but ultimately the Bible and science agree.

A smart assistant professor said to

his students: "If you have science and faith in your mind, you had better keep them in water-tight compartments, for if by any chance they should mingle, faith would disappear in the precipitation that would take place." Pasteur, however, has said: "It is not a question of faith and science, but it is a question of the size of the mind. If you have only a little bucket of a mind and get a lot of science into it, the little faith you have may come up floating out at the top and be lost; but if you have a good sized bucket of a mind there will be plenty of room for both science and faith."

John Wesley said a very profound thing about the Bible: "It must be," he said, "the invention of either good men or angels, bad men or devils, or of God. It couldn't be the invention of good men or angels for they neither could or would write a book and tell lies all the time they were writing it saying, 'Thus saith the Lord.' It could not be of bad men or devils for they would not and could not write a book which commands all duties, forbids all sins, and condemns their own souls to a lost eternity. Therefore, we must admit it is from God."

An atheist said to an aged Christian one day, whom he found reading the Bible, "How do you know that book is the word of God?" "He told me so Himself," replied the Christian. "Who told

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Bishop George A. Luetjen, D.D., Editor and Treasurer

you so, how can you prove that?" "Can you prove there is a sun up there in the sky?" asked the old man. "Of course I can, the best proof is that it warms me and that I can see the light." "Just so," was the reply, "the best proof that that book is the Word of God is that it warms me and lights my soul."

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in a magazine, writing about Jesus said: "Whatever He might have done for the moral and spiritual redemption of man, He has done nothing for art, for," he went on to say, "He had never written a poem or composed a symphony, or painted a picture or written a book." This is true. He never composed a symphony but His church is the only religion that has music in it and when melody mounts to the highest measure, it celebrates the Oratorio, Messiah. He never painted a picture, but around His cradle and His cross, the great artists of the ages have gathered. He never wrote a book, but the greatest Book in the world it written about Him and the literature of the world is greatest when it derives its inspiration from the Book which He gave.

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away material things. When money is lost in bank failures; home gone through foreclosure of mortgage; reputation wrecked at the hands of enemies—when forsaken by loved ones and seemingly no friends left, even in these adverse circumstances the child of God finds "a hiding place from the wind, a covert from the tempest."

And there in the cleft of the Eternal Rock, covered with the hand of the Almighty, the persecuted child of God knows peace and comfort. No wonder the poet wrote out of the experience of his heart: "Rock of Ages, cleft for me, let me hide myself in Thee." He is the safe and sure retreat in the TEMPEST of TEMPTATION and TRIAL. Our blessed Lord, who fulfilled Isaiah's prophecy said. "Be of good cheer, I have overcome the world."

Certainly we cannot be overcome if we constantly abide in Him. Certainly within Him is to be found the Divine purpose of God. Outside of Him is Satan's territory, and many are overcome because they wander off the range, leave the hiding place, and get out of His divine will. Remember, that all things work together for good, only so long as we are "called according to his purpose." There, in the hiding place things come to pass. It is not surprising then that the Apostle Paul said: "I have learned, in whatsoever state I am, therewith to be content." Oh, the joy, the peace, the sublime contentment of those who have come to rest in the safety of His sheltering arms!

There are many persons who call on God only when they get into trouble.

They use Him as a sort of handy man, to call when no one else can help; when loved one are dying or during times of great danger. But He refuses to be abused by such. However, there are many who find this Man an ever present help in every time of need. Not once, but many times, their lives have been spared, and kept from harm by their constant and instant trust in Jesus. When their car would have gone over an embankment, the steering wheel has been seized by an unknown hand and death averted. He is indeed "Our refuge and strength, a very present help in trouble."

Indeed, the day of miracles is not over; every day God keeps His children from harm and danger. One story will serve as an illustration . . . A number of years ago we invited a well-known evangelist to the Dixie Tabernacle at Nashville, Tennessee for a series of meetings. One night on our way to the Tabernacle, we suddenly noticed an unearthly stillness had settled down upon the city — a stillness like the calm before a storm. The usual city sounds were muffled and suppressed. The sky was like a brazen canopy, the atmosphere saturated with a sense of impending danger. The preacher, looking at the sky, remarked: "Possibly Jesus is coming." I replied, "Yes, and if it is so we will not be here long." Arriving at the Tabernacle, we found a great audience awaiting us; seemingly very little of the spirit of the outside world had entered its four walls. God gave us a gracious song and devotional service, but just as the guest speaker arose to preach, there came to our ears the sound of a mighty roaring. I do not know how to describe it, except that it sounded like hundreds of airplanes, flying very low and fast. In a split second darkness swept over the

city, the lights in the building snapped out, and we were plunged into the blackness of midnight. Panic seized the congregation, women screamed . . . all was confusion. In my distress I prayed, "My God! help us now, or these people will trample each other to death."

As I prayed I became conscious of a large object in my hand. It seemed to be a large flashlight, the biggest I had ever seen. Turning to our pianist I said, "Play! play, 'God Will Take Care of You!'" His hands came down on the keys with a mighty crash, and the music of that great song rose above the thunder of the storm, filling the auditorium with sweetness and assurance. Using the flaming object in my hand as a baton, I lifted my voice in the words, "God will take care of you, through every day, o'er all the way. He will take care of you, God will take care of you."

When the noise of the tornado had subsided, the preacher brought a brief message, though the building was still in darkness, for by this time my "flashlight" was gone. Don't ask me where it went, for I don't know. Do not ask me from whence it came, for I cannot tell you. But I have always looked upon this experience with a feeling of awe and the conviction that I held in my hands for those brief moments the One who was a Pillar of Fire by night, the Cloud of Smoke by day, the Rock in the Wilderness, the Man the prophet saw.

The storm wrought great destruction. It swept through the city, uprooting trees, destroying houses and other buildings, right up to the walls of the Tabernacle. Then, like a giant frog, it leaped over the building and moved on, demolishing hundreds of homes and doing much damage. Truly, "He is a hiding place in time of storm." You say that this was just a coincidence. But I reply, not only was the great congregation unharmed, but I have yet to find one of that audience who suffered any damage to their property, though many houses around theirs were left in ruins.

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—Turn To Page 12.

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MANNA IN THE MORNING. Charles E. Fuller and J. Elwin Wright. Fellowship Press. Pages 327. Price \$2.00.

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CONSCIENCE. O. Hallesby, Ph.D. Augsburg Publishing Co. Pages 157. Price \$1.00.

CONCERNING this treatise Dr. Hallesby says: "It is my desire to deal with the moral side of the Christian life. I have chosen conscience as my theme because the treatment of this subject affords us a good insight into the nature of the moral life as well as into the practical Christian duties of everyday life."

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VICTORY FOR THE SHUT-IN. David M. Dawson. Zondervan Publishing House. Pages 27. Price 25 cents.

TAKING one chapter from his book, "More Power in Prayer," Rev. Dawson dedicates this small volume to "That noble army of Christian Shut-ins, who shine in dark places, and whose service for our Saviour and others is gloriously victorious in spite of physical infirmities." He says that he has done this that the "Message of the Storm" may be available to more shut-in Christians who may be chafing under their suffering and ready to slump into a life of defeated uselessness.

The Author contends that such persons hold great power within their reach, but often dissipate it by a sense of frustration and discouragement. He shows that God has not promised a smooth journey, although He guarantees a safe landing.

YOUTH IN QUEST OF TRUTH. William A. Mierop. Zondervan Publishing House. Pages 79. Price 50 cents.

IN THE Introduction to this volume Herbert Lockyer says: "Among the most outstanding young preachers, we have no hesitation in placing Pastor William Mierop, whose far-reaching Pulpit, Radio and Conference Ministry is well known. His radiant winsomeness has

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made him a favorite speaker at various Camps where the young gather.

In *Youth in Quest of Truth* we have one reason for the success of this gifted preacher. The chapters have a charming simplicity, giving them an instant appeal, not only for young people, but for readers of all ages. All who labor among the young will discover that this is the book for which they have been looking.

Great theological questions are discussed in such a manner as may be easily understood by the young, yet appreciated by the mature mind.

FIFTY MESSAGES ON SECOND COMING OF CHRIST. Dr. William S. McBirnie. McBirnie Publications Association. Pages 506. Price \$1.50.

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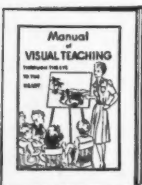
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EARTHEN VESSELS. By Dr. John R. Church. Zondervan Publishing House. Pages 56. Price 35 cents.

IN THIS book, Dr. Church, a Methodist Evangelist of the holiness school, reduces camp meeting preaching to writing. He gets the title from the words of the Apostle Paul: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The Author says: "We need to see that the treasure is very precious, but that we have it in a vessel which is made of clay, and that the vessel is very weak. The text tells us that the very fact that the treasure is in an earthen vessel adds to the glory of God. We are not only saved by faith, but we also live by faith moment by moment; and this is the victory that overcometh the world, even our faith. The vessel may be weak, but the Holy Ghost within is mighty, and you must learn to trust Him and not the vessel."

The book treats upon such subjects as: "Just What is Carnality? Where is it Located? What Do We Mean by Humanity? Many Human Traits are not Sinful. A Sanctified Person is Tempted Through the Human Body. The Baptism of the Holy Spirit."

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a limited conception of Him, but if we can get them to read the Word of God, they will find revealed therein the Man of Isaiah's vision—the Mighty Christ, the everlasting God, Deliverer of man's soul, the Saviour of the world, the HIDING PLACE from the storm. We not only want to put the Cross of Jesus Christ in the V for Victory as the symbol of this Crusade . . . but it is our daily prayer that the Cross may be planted deep in the hearts of millions of our fighting men. This alone is the way to victory. For, "This is the VICTORY that overcometh the world, even our Faith." Letters are pouring in daily from boys who are finding Christ . . . and from those who have found this "hiding place, the covert from the storm."

Man was made for God. Give him wealth, and he only wants more; give him fame, and it lasts only a day. No matter what he does, or what he possesses, he finally discovers that life does not consist in the abundance of a man's material possessions. Only God can satisfy the deepest longing of his soul. Only in the Man—Christ Jesus, can the thirsty burning of his heart be quenched. As water alone can satisfy physical thirst, so only Christ can satisfy the desires of the human heart.

Some time ago, I stepped into a restaurant. While talking with the proprietor, a man came in and asked for a cold water was handed to him. Eagerly he drank the contents, and thanking the gentleman, he added, "THAT CERTAINLY HITS THE SPOT. I've been drinking coke and pop all day, but this is the only drink that has quenched my thirst."

Yes, my friend, Christ and Christ alone is the satisfying potion. Only in Him can humanity quench its thirst for the Infinite. Jesus said to the woman at the Samaritan well, "He that drinketh of the water that I shall give him, shall never thirst, but it shall be in him a well of living water, springing up into eternal life."

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

June 11, 1944

Paul Pleads For A Runaway Slave Philemon

GOLDEN TEXT: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

The letter to Philemon is our only sample of Paul's private correspondence, and it has been called "the polite epistle." Of it Martin Luther said: "This Epistle showeth a right, noble, lovely example of Christian love. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us; for we are all His Onesimi, to my thinking."

Philemon was a native of Colossae, a city in the province of Asia, not far from Ephesus. During Paul's long ministry at Ephesus, the Gospel spread out to surrounding communities, preached by those who entered the "great door and effectual" opened to Paul in Ephesus. It is possible that the Colossian Church had been started through the efforts of Philemon, whose son was its minister at the time this letter was written. Philemon was evidently a man of wealth and the possessor of many slaves. His home was the meeting place of the Church at Colossae.

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Several years after Paul left Ephesus, he was awaiting trial in Rome. In the meantime, in his own rented house, he preached the Lord Jesus Christ to every soldier of his guard, and to every person who visited him either on business or from friendship. To him came Onesimus, a runaway slave from the house of Philemon, who had stolen money and goods from his master.

In Rome and in desperate circumstances, Onesimus remembered the Christian preacher, and made his way to the house of Paul. There he heard the gospel from the lips of the greatest preacher of all time, and like the prodigal son decided it was better to be a slave of the Lord than the hired servant of sin. Having told Paul of his crime, it was decided he should return to his master and take the consequences. He departed from Rome, bearing a letter to the Church at Colossae, one to the Church at Ephesus, and one to his master Philemon. To this runaway slave were entrusted three of the most valuable manuscripts ever given to the keeping of one man. We praise God that Onesimus had been "born-again."

1. The Gospel is the great leveler of humanity. In a system in which "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," class and racial differences do not exist. Where the love of Christ constraineth there is bound to be a love that transcends all differences.

Ignatius, a youthful contemporary of

St. John, tells us that Onesimus was made a free man by Philemon, with his blessing and the best of training, and that he served as pastor of the Ephesus Church after the death of Timothy.

2. Christian Duties in Prayer and Fellowship. Paul evidently had a prayer list, and in this is an example to all Christians. Such prayer is coupled with thanksgiving. "I thank my God, making mention of thee always in my prayers." And he also asked others for their prayers. It may seem strange that we, who are small and weak can help the strong to be stronger, yet so we are taught in the Word.

3. Christian Duty of Forgiveness. Onesimus had greatly wronged his master, and under the Roman law had committed a capital crime. Yet because one Christian spoke to another Christian in behalf of a Christian a great lesson in love and kindness has come to us. The Christian must be tenderhearted and forgiving, realizing he too is a sinner "saved by grace," and that "God for Christ's sake hath forgiven" him. "All have sinned and come short of the glory of God." "Until seventy times seven," for "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

June 18, 1944

A Good Soldier For Jesus Christ

II Timothy

GOLDEN TEXT: "Suffer hardship with me, as a good soldier of Christ Jesus." II Tim. 2:3.

—Turn To Page 14.

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... From Page 13 ...

1. **Christian Warfare.** The writers of the New Testament used illustrations of familiar things, and none more than that of the soldier . . . then, as now, a familiar personage.

Life is a battle in every sense of the word, but the warfare of the Christian involves a greater struggle than that of the unbeliever. He fights, but not with worldly weapons. His weapon of aggression is the sword of the Spirit, the Word of God.

William Leslie says: "The hardness which Christians must endure is of a special kind. For instance, there is the hardness involved in moral independence. 'Be not ashamed of the testimony of our Lord,' wrote Paul. In other words, show your colors, stand up and be counted for Christ. Endure the hardness of facing false accusations. Dare to be different.

"Faithful work is another form of hardness which all of us must have. Combat fatigue; solve your problems; forego the luxury of alibis; and pull your share of the load. 'Blood, sweat and tears' are essential in the Master's work as well as in military service. All of us have some share in the weight of the Cross."

2. **Military Service Is Hard.** A young man entering any branch of the armed forces of his country, automatically leaves

all former business connections and enters a new life. From the moment the oath is administered his country demands the whole of his life.

Paul desires to impress upon Timothy that he has enlisted in the army of the King of kings. From henceforth he will be called on to endure hardness as a good soldier of Christ Jesus. His whole life has been changed from its former loves and pursuits. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

3. **Profit and Loss.** Paul said he suffered the loss of all things the world holds dear. Like Abraham he sought the enduring, eternal reward, rather than the temporal fleeting pleasures of this world. Not only loss, but hardship, suffering, persecution and finally martyrdom were his lot. II Cor. 11:23-33 lists a few of his sufferings. Yet such was his love for Christ and humanity that he could say, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him."

Because of this Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." After the battle the victory . . . after the cross the crown. "And not to me only, but unto ALL them also that love his appearing."

Spurgeon said, "There are no crown-wearers in heaven who were not cross-bearers here below."

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June 25, 1944

The Power in Simple Living

Daniel 1:8-20

GOLDEN TEXT: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1:8.

Daniel was but a boy in Jerusalem when the Chaldean army under the leadership of Nebuchadnezzar made its first assault on Judah and carried off much plunder and many captives. Among these were "certain of the seed royal and of the nobles; youths in whom there was no blemish, but well-favored, and skillful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace." (R. V.)

It is marvelous that out of the wicked court of a rebellious Judean king should come a generation of youths with the high moral qualifications possessed by Daniel, Hananiah, Mishael, and Azariah. But it is God's law that the pendulum must swing back and forth . . . that the tide shall ebb and flow, the moon wax and wane, mountain peaks be separated by valleys. This is true in human life and the affairs of nations. The pendulum had reached its limit toward idolatry, now it was beginning to swing back to God.

1. **Daniel's High Purpose.** Choosing captive youths to be trained for civil service was one reason for the greatness of Nebuchadnezzar. In this way he bound conquered peoples to him. These young men were to receive three years' training in the "College of the Princes." They

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were to be treated exactly as the Chaldean princes and fitted for positions of high importance in the government.

Daniel had been convinced in his own heart that it was wrong to eat meat sacrificed to idols and to drink intoxicating liquor. But moral courage was more needed than mere conviction to request a change so foreign to established custom. Daniel and his companions might have varied the trite old saying . . . "In Babylon do as the Babylonians do," but rather they decided, "We must obey God rather than men, no matter what may be the consequences."

2. Nature Helped the Four. Simple food with only water to drink worked grand results. The short trial of ten days found them with clearer skin, brighter eyes and smoother bodies. Obedience to the laws of health will benefit anyone.

In winning this victory Daniel served not only himself and companions, but king, country and unborn generations as well.

3. God Helped the Four. While obedience to the law of Nature is necessary to well-being, we must not overlook the spiritual victory achieved by Daniel. God is far greater than His creatures. The spiritual transcends the material. The young men had honored their spiritual obligations, and in turn God honored them by a greater portion of the Spirit. He has promised, "Them that honor me I will honor." To the four was given not only world honor but an immortal place in history.

July 2, 1944
Entering The Promised Land
Joshua 1-6 and 23, 24

GOLDEN TEXT: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

Three times in the Lord's instructions to Joshua we find the admonition to be strong and courageous, coupled with the promise of His presence and help.

Joshua was a young man at the time of the Exodus. We must not infer from the repetition of the command, that he was not a courageous man. With Caleb he stood against the other spies, insisting that if the Lord was with them they could take the Land of Canaan in spite of giants. Yet he was now faced with a far larger responsibility, as he realized

his great leader was no longer present. His task was to lead the people across the Jordan, to conquer and settle the Promised Land. Moses had appointed him, and God confirmed the appointment.

1. God Is Always Faithful: "As I was with Moses, so I will be with thee." Joshua was but one stone in the great wall of God's plan for man. He had strengthened Abraham, Isaac, Jacob, Joseph and Moses, and He would do the same for Joshua. His promise, "I will not fail thee, nor forsake thee," literally is "I will not relax." He never changes, and if He seems to have done so, we can be sure the change is on our part and not with Him.

2. Man's Unfaithfulness Loses Him Much. Not only spiritual blessings were promised the people, but temporal ones as well. The Land of Canaan was given to Abraham, and God repeated its boundaries to Joshua. From the wilderness through which they had passed it stretched far northward to Lebanon, eastward to the Euphrates and westward to the Mediterranean Sea. Yet, because of unfaithfulness, because of idolatry, human foibles and unbelief, they never possessed the whole of the promise.

Strength, courage and obedience are required of us just as much as of Joshua. Would you receive the blessing God has for you? Be strong, of good courage, forget not His Word, do His bidding . . . and take the blessing.

3. Life and Work Must Proceed. "Moses my servant is dead; now therefore arise, go over this Jordan." Life is never static. Like a great river it flows on and on. Moses was dead . . . the great leader was gone! Yet the journey was not finished. Weeping might endure for the night, but joy came with the morning. A strong and very courageous leader stepped forward, and God commanded "Arise and go."

The name Joshua is an old form of the

name Jesus, meaning "The Lord Saves." He stands as a type of the greatest Leader. Jordan is a type of death and Canaan a type of the Heavenly Land of Promise. Joshua went with his people across the Jordan, and the believer has the promise that his Leader will be with him all the way, even to "the valley of the shadow of death."

PRAYER

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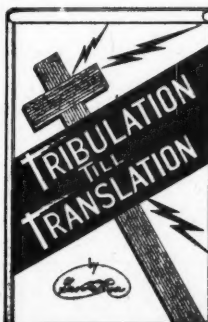
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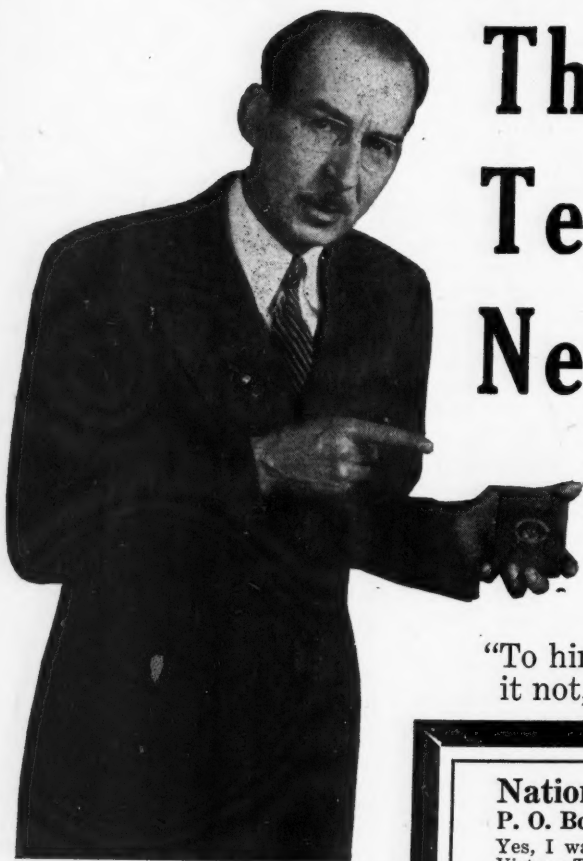
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